

The Bombay Guardian.

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WEEKLY REVIEW.

—A NATIVE paper in Japan has published an article about missionaries, in whom, especially the Protestant ones, it sees a great deal that is bad. The writer says that the foreigners resident in Japan themselves testify that the missionaries are 'a mean and miserlyhearted people,' and is very much annoyed because so many Japanese seem to have a respect for them. We are quite familiar with this sort of writing in India, some of the vernacular papers making it their constant business to attack missionaries, and to represent them as a sort of out caste among foreigners. And the testimony of foreigners to this effect is adduced here, as in Japan; it being overlooked that the Gospel preached by missionaries is just as distasteful to many Europeans as it is to Natives. 'If they have called the Master of the house Beelzebub, they will also call those who are of the household by the same name.' We are far from insisting that all missionaries are pursuing the best course; but it is the Gospel they preach that gives most offence. The Japanese paper says that there is in the country one missionary of the Greek church and 3,000 converts; forty of the Romish church and 20,000 converts; and seventy Protestant missionaries, with 200 converts. The Roman Catholics have had a footing there for three centuries and more.

—Some people have a strange idea of what constitutes persecution. A correspondent speaks of those 73 bores who are persecuting the Cowley fathers at Mazagon. One is reminded of the fable of the wolf and the lamb.

—We hear with regret that the Rev. James Taylor, S. P. G. Kolapore, has lost his health. He left for England by the *as Mail*.

—The special religious services lately held in Calcutta are said to have been successful. Twenty persons are said to have sought the Lord on the two last days. The meetings are to be continued.

—THE Rev. S. S. Weatherby, late missionary of the M. E. church in N. India, has, with his wife, been placed in charge of a Home for the daughters of foreign missionaries at Morris own, N. J. in the United States.

—THE Rev. Mr. Hunter's "History of the Free Church Missions" is, says the *Christian Spectator*, a triumphant vindication, by its simple record of facts, of Mission Schools as a converting agency. The *Spectator* adds:

"We cannot but be pained in reading it with the contrast presented by the present state of things, when in all our Colleges conversions are so rare an occurrence."

The proportion between scholars attending Mission Schools and those attending Government Schools has very much changed in 20 years, in favour of the latter. A gentleman connected with one of the three Mission Institutions (Protestant) in Bombay, told us lately that the attendance at all three did not exceed the numbers that once attended one of these. The curriculum of study is now of a higher character and demands a strong professorial staff, and it is quite possible that the schools may be still a very important agency in the spread of the Gospel, though conversions are less frequent. Were there more conversions before the connection with Government, through grants-in-aid, began?

—APRIL 8th, we published "A Voice in the Twilight" speaking of it as an original poem. This was a mistake on our part, as the party who had

sent it made haste to inform us. The piece was written by an American lady, Mrs. Herrick Johnson, some years ago.

—THE bishops of both provinces have had a meeting to discuss Ritualism; and they agree that "excessive Ritualistic practices are to be restrained and the moderate men to be dealt tenderly with." In the episcopal gardens, sun-flowers may bud but must not bloom. The moderate men are those that have not attained. Are "crimson stoles" moderate or violent?

—NOT far from 1000 persons (890) died of cholera at Pooree, at the Jughanath festival this month. This is in spite of excellent sanitary arrangements. The cholera will probably be carried by the returning pilgrims to many places.

—We have received a number of Reports which we have not yet had time to read. In the Report of the Neyoor Mission we find a statistical account of the London Society's Missions in Travancore from which we take the following particulars: Date of commencement, Quilon, 1821; Neyoor, Nagercoil, 1828; Trevandrum 1838; two others since. Ordained missionaries, 19, of whom 11 are Native; evangelists 20; Catechists, 142. The Native agency is altogether over 200. There was a meeting held in London lately to consider how the Native agency could best be developed in Indian Missions, and some of the news-papers seemed to get the impression that this subject was only now receiving attention. That this was a wrong impression is evident from the above statistics. School-teachers, 151. Congregations, 255. Baptized last year, adults, 216. Total of all ages baptized, 11575. Adults able to read, 4741. Church members admitted 205; present number 3003. The increase last year was about 7 per cent.

—Mr. Plimsoil has "fought a good fight" in his battle with wickedness in high places, and there is hope now that the *noyades* which have been so frequent of late will be diminished. Thorough-going lovers of free trade may ask why men should not be allowed to ship their goods or take ship themselves in unseaworthy vessels. But no man belongs to himself, and free trade absolute would do away with almost all legislation.

In the *Christian* of July 1st we find Mr. Moody saying to those who are engaged in house to house visitation:

"Then there are the publicans, of whom we speak so much, and whom we condemn so much in our meetings. I believe they can be reached if we go to them in the spirit of the Master. It may take long months or years. Almost the last man to join our church before I left was a publican, a man I had been after for twelve years. I suppose I have been at his house from 200 to 300 times, and have spent two or three days, if it were put together, talking with that man. One day we said we would call on our friend D.—We went, had prayer together, and asked him to the meeting. He came to the meeting, and the Lord met him there; he was converted. Very soon he brought his wife, and his daughter, and his son. He is out of that hellish traffic now and working for God; but it took twelve years to reach him. I do not believe you are going to do very much good by going once to these houses. Go every week, and there will be thousands of families reached in this way. Let us never give up a man, and bear in mind that we have God with us. He is above everything, and will help us if we only persevere. I am coming to the conclusion that if we are to accomplish much, we must have more perseverance."

The meetings in Camberwell Hall have been attended by extraordinary crowds. Overflow meetings on the Sunday were held in the neighbouring church. 'The Lord is working gloriously'

ly' says the Rev. Robert Taylor. It is common for 200 to 300 to rise as enquirers. The following is from a notice of the Noon Meetings in Victoria Theatre:

During the past week the noon meetings have been full of interest. On Wednesday, Rev. A. N. Somerville, lately returned from his mission tour in India, was present, and gave an address from Phil. iv. 6, 7. He was also present on Friday, and gave an interesting sketch of his tour in India. His son, who had accompanied him, and had conducted the singing at his services, also spoke of the great acceptance Mr. Sankey's hymn-book had met with in India, and stated that the hymns are now being translated into the Hindostanee language.

The address at the noon meeting on Thursday was given by another eminent evangelist, Mr. H. Moorhouse, who has recently returned from the United States, where he has conducted a series of successful services. He spoke from the word *Hath*, and dwelt on the blessedness of assurance of salvation founded on God's own promises.

At the meeting on Monday praise was offered by a father for the conversion of nine of his family, and also for the conversion at Camberwell of one who had been eighteen years an infidel. 272 requests for prayer were presented for friends and others; twenty-five were from persons who wished prayer for themselves. Special prayer was asked for 240 persons coming from Croydon to Camberwell on Tuesday afternoon. Many of the requests had reference to "the accursed drink;" one case was specified where the victim was "drinking his mind away," and another where a young man had left his home for the third time through its power.

Rev. Mr. Bland, of Kerry, read from 2 Sam. xxviii., where we find the exploits of David's mighty men.

One of the most striking and affecting scenes we have witnessed in the course of these services ensued. Mr. Moody asking all to bow their heads in prayer, invited any in the meeting to present for prayer their unsaved friends. A perfect stream of requests flowed in response from all parts of the house, many of them in such feeble and broken accents as to be inaudible. Among those that reached our ear were "For my five sons; unconverted"; "For my husband, for seventeen years prayed for"; "For a family of fourteen, whose mother has been dead twenty-three years, and twelve of whom are still unsaved"; "For my dear father, still unsaved"; "For my four children"; "For my dear mother, eighty-four years of age."

Then Mr. Moody asked those who desired prayer for themselves to say so. Quite a number kept rising, some of them only having the courage to nod the head in answer to Mr. Moody's question whether they wished to be prayed for, and others expressing themselves in words that must have touched every sympathetic heart. One young man stated he had come thirty miles to find Christ. Mr. Moody prayed very fervently for those who had stood up, and invited all who were really anxious to go into some of the boxes at the close, where they would be spoken with. Time did not allow of reports being given in, but every one must have felt that it was a most hallowed season of God's presence and saving power. Mr. Moody prayed that the two weeks still remaining of the work in London might be better than all that had gone before; we heartily say "Amen."

It will be seen by an extract from the *Overland Mail* in our Epitome that on the evening of July 8th a panic occurred in Camberwell Hall through the bursting in of the doors by an immense crowd outside. Happily, no casualty occurred.

We find the following notice of the Rev. Wm. Taylor in the *Christian*.

I have been with Mr. Taylor during his three weeks of work at Devonport and Plymouth. At Devonport there was a remarkable work going on amongst the children in the Sunday schools (principally, I believe, amongst the Wesleyans and Primitive Methodists). Of about 250 spoken with there, more than half were children. At Plymouth, with a fortnight's work, about 350 were spoken with, and their names forwarded to the minister of their choice for pastoral care. Mr. Taylor has gone to Liskeard for a week. Next Sunday he comes to Newton Abbot for a week. He intends to leave for New York in the course of July.

A CORRESPONDENT has drawn our attention to Heb. vi. 3-8 which he has a difficulty in under-

standing and upon which he would be glad if we could throw some light. In this passage we have the description of what seems a genuine Christian experience, and the statement that if one falls from it, his renewal to repentance is an impossibility. We do not know that the passage itself presents any special difficulties; the difficulty is in reconciling it with what we suppose to be taught elsewhere in the Scriptures.

The epistle to the Hebrew is throughout an earnest appeal to those who were Christians by profession, but who were seeking to make a compromise between the requirements of Christianity and the old requirements of Judaism, their hereditary religion. The language of solemn warning is repeatedly adopted. The sacred writer sees them standing in a slippery place, and earnestly exhorts them to rise to a place of safety, to go on to perfection, to Christian maturity.

We may learn from the passage referred to that there is nothing in any Christian experience which guarantees us from falling, if we neglect the divinely-appointed means of standing. See 1 Cor. ix. 23-27. Paul did not neglect these means, and was not tempted to neglect them; he had no doubt of his salvation present and ultimate; but his assurance was connected with the fact that he was consciously guided by the Spirit and delighted to be so guided.

We further learn that one who has fallen from a Christian experience such as is here described, cannot be brought again to repentance. The meaning is that he will be hardened, will be without anxiety for his salvation; and the statement has no application to those backsliders who are awakened to a sense of their sin and danger. The teaching is not that there is no hope for backsliders awakened to repentance; but the teaching is that there are some backsliders who cannot be renewed to repentance. These particular sinners are not so described that we can positively identify them; we are encouraged to seek for the recovery of all; but we need not wonder when we meet with some, once Christians, who know how to resist all the Gospel influences brought to bear upon them. 2 Peter ii. 20-22.

We give place to the following long extract from the *Bombay Gazette* not because we are prepared to endorse it fully, but because we think the opinions well deserve consideration:

"Mr. Froude, in his work on Ireland, sagaciously remarks that, from the time of the conquest of that country by the Normans to the present day, the difficulty of Ireland from first to last has been 'because the effort of Ireland from first to last has been 'because the effort of the conquerors was to govern the Irish, not as a vassal province, but as a free nation; to extend the forms of English liberty—her trials by jury, her local courts, her parliaments—to a people essentially unfit for them; and, while governing Ireland, to teach her at the same time the harder lesson—how to govern herself.' Substitute India for Ireland in these few thoughtful sentences, and we have words that deserve to be lettered in gold in the cabinet of every Indian statesman. The wonderful audacity or conceit—we do not know which to call it—with which our administrators of the past twenty years have sought to upset the traditions of some two hundred millions of the most conservative people in the world is a thing to fill a spectator with astonishment. For the railway rate of attempted enlightenment only properly dates from the extinction of John Company; before that we wisely governed India more in accordance with the people's wishes than our own. In the case of Ireland, a people close to us, speaking the same language, of the Christian religion, and we might almost say of our own race, have been hostile to our institutions for many hundred years, and never more bitter against them than during recent times when Ireland has been hardly behind England in civilization, intellectual vigour, and what is called progress. A narrow sea of sixty miles divides two countries and peoples in which a stranger could detect little difference: and yet on one side of the Channel he would hear English institutions praised to the skies; on the other condemned as the most monstrous iniquities ever heard of. Nevertheless, we have attempted to do in India in twenty years what we failed to effect in Ireland in some hundreds—that is to say, to engraft our institutions on a people quite unfitted to receive them. The result, as might be expected, is failure. Wherever the sentimental view of England's duties towards India has been practically attempted, there has been a *fiasco* similar to Lord Northbrook's kindly attempt to judge a Native Prince by his Peers. In fact, the native character is incapable of appreciating the good intentions that would level up the aboriginal to the elevation of his

conqueror, and it is much to be feared that what we think is our moral strength in this country is looked upon as physical weakness by those about us. The efforts to govern India as a free nation have been no more satisfactory than efforts in a similar direction in Ireland. Our Indians comprehend liberty no better than the Irish. In Ireland, liberty means the rigorous government of the Irish priests, and in India, for millions, it implies the yoke of the Brahmins. Probably, nine natives out of ten—taking the whole population in bulk—would prefer those horrors we have abolished, such as *Suttee*, human sacrifices, the absolute and reckless power of their Princes, to the blessings of our Schools, our Courts of Justice, and the liberty of the subject. The natives do not ask for these things, for they see no more good in them than the Irish did; what they really want is room for individual ambition such as they enjoyed under native government. The times when a barber could become a vizier were the good old times of the native conservative, and the whole body of the people is conservative to a man, while we are acting towards them as Liberals if not Radicals."

We incline to think that the greatest mistake made by Government in this country has been in the Government system of education. Government at a great expense, with great laboriousness is training a body of men that are destined, unless God in his mercy avert it, to be the greatest obstructives of Government and of the national welfare. Young men of all grades of society and chiefly the lower receive an education that is nearly gratuitous, that creates, first, a broad chasm between them and the main body of the people. Second, their intellectual attainments have not the moral balance that is necessary to make them a blessing. Third, they naturally conceive great expectations of place and influence, but very few of them find these posts of influence or places of high emolument, and instead of being thankful for what has been so laboriously and expensively bestowed upon them, they are angry because the same fostering hand does not go with them to the end. There is a strong feeling, almost amounting to an instinct in the minds of Englishmen and Americans, that liberty must always be a blessing. Liberty is an inestimable gift; if may be also a great curse. The mistake is not in giving free institutions to India, but in not giving that without which they fail to be a blessing, namely a deep sense of responsibility and the wisdom that is from above. The Government system of education tends to sap the foundation of those religious ideas that actually exist among the Hindoos, without giving a hint of any thing better. This experiment has been tried elsewhere, with disastrous results.

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PAUL, THE CHRISTIAN'S PATTERN.

XXI.

We conclude this series of articles with a glance at the words with which Paul greeted the prospect of death, in writing the 2nd letter to Timothy.

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

It appears from the same epistle that Paul, having already once appeared before the Emperor (Nero), expected to have soon to appear again. He expects to be condemned. The Emperor is now aware that the case is not merely one in which Jewish orthodoxy was endeavouring to suppress a malcontent. The Jews had drawn his attention specially to the fact that Paul had been making war upon the national religion in all parts of the Empire, and planting in every city churches that boldly denounced all religions that did not look to Jesus Christ as the one Saviour. But if this was the outlook of the prisoner, Paul, as regards this world, the question arose, what is the outlook as regards the heavenly tribunal? The prospect here was animating in a high degree. He looks and lo, instead of the Judge and the awful procedure of a High Court of Judicature, he sees a crown of

righteousness in the hand of the King of kings, and hears already the divine plaudit, Well done, good and faithful servant, enter thou into the joy of thy Lord.

"I am now ready to be offered." He was now ready because he had fought a good fight, a thirty years' campaign; he had finished the course assigned to him by the Master; nor would he have felt it fitting to leave this world for the joys of heaven, unless he had fulfilled his course. Paul was not one of those who look upon salvation as a means of getting to heaven. He had been diligently serving for many years in the army of the great adversary, doing unutterable damage to the cause of the children of light; and he had no idea of being introduced to the saints' everlasting rest until he had made war upon the army of death in which he had been previously serving. Nor had the great Head of the church any such idea. In the very hour when he first appeared to him, He said to him: "I send thee to the Gentiles, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sin." It is a grand thing for a Christian, at the very outset of his course, to get the idea that he is raised up to do a work for the Lord Jesus among his fellow sinners. The processes by which the Lord shows his servants their corruption and weakness and fallibility, are not intended to make them weary of this present scene of labour, but to lead them to put on the armour of God and to be strong in the grace of the Lord Jesus Christ.

"I have kept the faith." He had done this by receiving the testimony of Scripture as to his inability to render of himself any acceptable service to God, and by receiving its testimony as to Christ's willingness to lend him his power and wisdom and goodness all the time, world without end. He kept his body under; he laid aside every weight; he parted with every thing dear that hindered his entire devotion; he regarded himself as dead, crucified with Christ; he kept himself in the realization of God's love; he abode in Christ as the branch in the vine. We are kept by the power of God through faith unto salvation.

He is in prison; more severely treated than during his first two years in Rome; still he is permitted to enjoy the society of his friends to some extent. It may be that Caesar delayed the decision in his case, in the hope that he would recant and burn incense before his statue. Paul knew not how long it might be before he was again summoned to the imperial presence. He thinks it likely that Timothy and Mark may be with him before that. He even bids Timothy bring some things that were left behind when he was at Troas; a cloak, some books, some parchments. Most affectionately and earnestly and solemnly he adjures Timothy to be faithful to Jesus. He had seen so many fall from their own steadfastness; so many get weary of the protracted fight and begin 'to take it easy'; he knew by the spirit of prophecy that in the perilous times now coming many would depart from the faith and be 'lovers of their own selves'; he is most anxious that the same spirit which the Lord had given him should be in Timothy after his departure; that the Elijah should have an Elisha.

Paul is no more in the world; Timothy is no more in the world; but you and I are in the world, having the same promises, the same Saviour, the same love, the same ocean of sin heaving around us. Why should not the Saviour have as devoted representatives in this day as in the days of Paul, Peter and John? Is it in vain that we have now for so many weeks been contemplating the character and work of Paul?

FRIENDLY WORDS TO ROMANISTS.

III.

There is a passage in the 3rd chapter of the 1st epistle of St. John (1Jo. iii. 1.) which has an important bearing on our present enquiry. The apostle says—(we quote from the Douay version):

"Behold what manner of charity the Father hath bestowed on us, that we should be called and should

be the sons of God. Therefore the world knoweth us not because it knew him not."

I would draw attention to these last words: "The world knoweth us not because it knew him not." Our Lord often used this expression 'the world' to denote those who were not believers. In the prayer recorded John xvii. 25, our Lord says:

"Just Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me."

In like manner Paul in 1 Cor. ii. says:

"The things that are of God knoweth no man, but the Spirit of God. Now we have received not the spirit of this world but the Spirit that is of God. The spiritual man judgeth all things."

So, to know the things of God we need the Spirit of God. How then can we know which is the true church of God, without the Spirit of God? The world does not know God, says St. John, and therefore does not know us. The first thing is to know God. There are many in these days who say, You cannot know any thing about religion until you join the Catholic church. But the apostles do not say so. The New Testament does not start us off on the enquiry, What is the true church? Wherever it finds a man its first solicitude is to bring him to Christ. Christ first, the church afterwards. It may take a poor sinner long to decide between conflicting churches which is the right one, and before he has half finished the investigation, he may be called away. The Scripture says to him, The word is nigh thee, even in thy heart and in thy mouth; that if thou confessest with thy mouth the Lord Jesus and believe in thy heart that God hath raised him up from the dead, thou shalt be saved. (Romans x. 8, 9. Douay ed.) Can any thing be more direct than these words? Remember Paul's answer when the Philippian gaoler cried, What must I do to be saved? Did Paul say, submit to the church and be saved? Nay, Believe on the Lord Jesus and thou shalt be saved and thy house. Jesus says:

"Amen, Amen, I say unto you that he who heareth my word and believeth on him that sent me, hath life everlasting and shall not come into condemnation."

The New Testament abounds with passages like these, showing that salvation is in having Christ and that Christ is had by simple faith, and that faith cometh by the word of God.

God has promised to give His Holy Spirit to them that ask Him. When the Spirit of God comes to a man, he awakens him to a sense of his danger and his need and leads him with a broken and a contrite heart to Christ. Christ receives him, pardons him and gladdens him with his love. He is now in a position to enquire as to which body of Christians is most after the mind of Christ.

There have been a great many unhappy and unprofitable disputes as to which is the true church, which would have been very different if both parties had first prayerfully entertained these questions: Am I united to Christ by a living faith? Do I know Jesus as my personal Saviour? Have I the forgiveness of my sins? Does the Spirit of God witness with my spirit that I am a child of God? And if, failing to find an affirmative answer, they had sought to know Jesus as their personal Saviour.

It is evident then that the word of the Gospel was sufficient for the salvation of the primitive church. The word of God was able to make men wise unto salvation. Now the question arises whether we find in the Scriptures any indication of a time when men should require something besides the Gospel in order to obtain salvation? The Gospel means glad tidings; tidings of God's good will towards man; tidings of everlasting life in Christ. Is there any intimation in the New Testament that in succeeding ages, the Gospel will become inadequate and need some additions and improvements from the church to make it available? So far from finding any such intimation we find the exact opposite declared. Our Lord's command to go into all the world and

preach the Gospel to every creature, related to all future generations as well; for He said: Lo, I am with you always even unto the end of the world. It is called (Rev. xiv.) 'the everlasting Gospel.' And St. Peter says: "All flesh is as grass, and all the glory thereof as the flower of the grass: but the word of the Lord endureth forever, and this is the word which hath been preached unto you." (1 Peter i. 24, 25) Could any thing be more explicit? Paul says: "All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work." (2 Tim. iii. 16, 17) In the Scriptures then the man of God finds all that is necessary to his perfection. Our Lord prays that his people may be sanctified by the word of God. To the Pharisees he said, "Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me and you will not come unto me that you may have life." In these words he shows that life is in Himself, and the Scriptures bear witness of him; by means of them we know him and obtain life. And, as we have already observed, at the very close of the last of the inspired writings we have that solemn warning against adding to or taking from these writings. But how could any one more effectually take away from the inspired writings than by denying their sufficiency for salvation, and teaching as necessary to salvation other doctrines than are taught therein?

A church is what its members are. The true church is a body of true believers. Nothing in the way of organization or doctrines can make a true church. There is a letter to the church in Ephesus dictated by our Lord himself, in which he says:

I have somewhat against thee because thou hast left thy first charity; be mindful therefore from whence thou art fallen; and do penance * and do the first works. Or else I will come unto thee and will move thy candlestick out of its place." Rev. ii. 4, 5.

Here was a church that was in danger of being disowned and rejected by the Lord Jesus because it had lost its first love. It is evident that Christ's presence with a church is secured by the piety of its members, not by organization. The church is a body of believers. "Without faith it is impossible to please God." The great question then for every man is, Have I a true faith in Christ? Am I united to Christ? The great question is not, Is my church the true church? This surely is not the first question.

CHRIST AT ONCE.

Do we not often mix up faith in time with faith in Jesus? We meet an unconverted person and find that he is not without convictions, not without a consciousness of need. A hope that he may be converted springs up in the heart. Just here, the temptation to trust in the effect of time in ripening his convictions and bringing him to Christ, presents itself. If we yield to it, we will give him advice as to what he shall do; give him something to read and ask him to pray, and let him go. We believe that many precious opportunities are lost in this way. We should seek then and there to bring him to Christ. In sending him away from yourself, you send him from a region of higher probabilities to a region of lower probabilities. If you are a true Christian then the man is nearer to Christ when with you, than he will be when by himself. You yourself must believe that Christ is willing to save him just now. A 'just now' salvation is the one that is needed in a world like this, where no man can tell what may happen to him the next moment. And it is a 'just now' salvation that is brought before us all through the Acts of the Apostles. Try to induce him then and there to give up all self-reliance and look to Christ; that is, look to him with the expectation of receiving him; pray with him; forget that there is any other opportunity in the future, and do your utmost to get him united by

faith with Christ there and then. The idea that there must be protracted instruction before a man can become a Christian, is a mistake. He needs to know his need of a Saviour, and to know that Christ is able and willing to save him. This was all the gaoler of Philippi knew, and he and his family were made happy in Christ the same hour. The instructor needed by the sinner is Christ himself. We do not restrict our remarks to nominal Christians. We often read in missionary reports, very interesting accounts of Natives who have read some tract and show a desire to know Christ; and though we are not in a position to judge, for want of knowing all the circumstances, yet it seems to a possibility, to say the least, that a whole-hearted endeavour to bring them to Christ at once, might be the means of getting them saved. The grand point is not merely to get them to make an intelligent surrender of themselves, but to induce them to exercise that simple expecting faith that shall enable them to receive the baptism of the Spirit. The Spirit of God will reveal Christ to every one who truly believes; and when the stupendous fact that a divine Saviour is with him to guide, succour and bless him, is grasped by the penitent he can fearlessly go forth to face a frowning world. We are in danger of making too much of our own share in the matter of enlightening men. "He that followeth me shall have the light of life."

Within a few years thousands of persons, in Europe, America, India and elsewhere, have taken the Kingdom of heaven by a coup-de-main, so to speak. A man enters a door by a single step; one step takes him over a boundary. These enquirers have found out that Christ was willing to be theirs at once, without a protracted courtship (if we may be pardoned the metaphor); they have found peace and joy just when they believed; and they are now, by earnest, consecrated lives giving the best evidence that when they believed Christ became theirs. May we not look for a similar glorious work among the people of this country? Perhaps when we look for it we shall see it.

CORRESPONDENCE.

DEAR SIR,—That prayers to the Almighty for the restoration of the sick have been answered in some cases is a fact well known, and that they have not been answered in other cases is also a fact well known. But what I am concerned about knowing is whether the instances in which prayers are believed to have been heard and answered are *bona fide* so, or whether the belief in them is a mere assumption. We are all aware that in the most dangerous cases of illness which Doctors have pronounced hopeless, the patients have recovered without the offering up of prayers for their restoration. If I say that the instances in which prayers were not answered were due perhaps to the Almighty having foreknowledge that the sick person if restored would live to commit perjury, forgery or murder or some other heinous crime and that therefore he was removed from this world, then to this would be objected the universally known fact that the sick who have been snatched from the jaws of death have lived to commit one or all of the crimes above enumerated. In either case I find myself on the horns of a dilemma. When many have recovered from the most dangerous of illnesses *sans* prayers, how can we be sure that those who have recovered while prayers were being offered for them, were *really* and *truly* restored by the efficacy of prayer? Some die in their beds, others on the gallows. What I cannot understand is the fact that where a life has been saved by efficacy of prayers, that that life has been afterwards sacrificed as a debt due to crime committed, just in the same way as the life of the one saved without the interposition of prayers, but who, at some future time, has also lost it on the gallows.

I am, Dear Sir,
Yours truly
B. S. G.

[That God answers the prayer of faith in behalf of the sick is evident from the word of God to those who have faith in that word. It neither follows from this that God does not raise the sick without prayer, nor that he will invariably answer prayer for their recovery. Ed. B. G.]

* The Greek word here translated 'do penance' refers to the mind and denotes a change in the mind.

—"Do not turn from the gospel glass which reflects you too faithfully for your comfort."

Epitome of News.

SATURDAY, JULY 24.

—Simla telegram, 23rd: "A sudden rise of cholera has occurred: 152 cases up to last night: 91 were fatal, of which 9 were Europeans."

—A Fine Arts Exhibition is to be held at Poona, Aug. 25.

—*Bombay Gazette*: "About two months ago the *Calicut and Wynad Observer* republished from the *Calcutta Statesman*, a few lines in disparagement of the great Exshaw. Upon which, like the lion in the fable, Exshaw put forth his paw to crush the Malabar mouse. Exshaw's legal advisers, the Messrs. Freshfield of London, conceived the same fell purpose, and Messrs. Arbuthnot & Co., his Madras Agents, got their thunder ready; while Messrs. Offley Forrester & Co., of Mark Lane, London, who had been styled in the obnoxious quotation the "real owners of Exshaw's brandy," made haste to disclaim the honour, and to repudiate the least thought of usurping the greatness of Exshaw. But Exshaw the Veritable though strong is merciful, and the mouse, having pleaded that the objectionable paragraph was a quoted one, having replied meekly to the avengers of Exshaw at London, Bordeaux, and Madras, and having solemnly declared his respect for the great Distillery, has been allowed his life, and breathes freely in Calicut once more."

Bacchus and Mammon divide the modern Olympus between them.

—*Deccan Herald*: "There were fifty thousand pilgrims at the Punderpoor fair. These are now daily returning to their homes and we fear bringing cholera along with them. There were five fatal cases in the city of Poona on Tuesday last."

—Ruttonjee Rustomjee, who murdered his father, was hung yesterday. *The Gazette* says: "When his aims were about to be pinioned he asked for time to say his prayers, which request was of course granted. On the way to the gallows he walked firmly and steadily, and when the rope had been adjusted, he turned suddenly round and attempted to strike, the jailors who were standing near him. The bolt having been drawn, he fell, but being a lightly made man, he continued to struggle for some time. As usual with natives, almost his last request was that no "Hindoo, Mussulman, or bungly" should be allowed to touch his body."

—The Benares Correspondent of a vernacular contemporary;—It is the custom of the Deccan pilgrims and sunyasees (ascetics) who take up their abode in this holy city to frequent the river-side before break of day to offer their devotions to *Gunga*. When on these errands, they convey a quantity of fruit and flowers in an open platter, destined to be emptied into the river. Early one morning at four, a Brahmin widow named Jankeebae was observed hurrying in great speed to the bathing ghant, laden with the indispensable platter in the manner aforesaid. On her way thither she encountered a man who, not noticing her approach, ran against her, and knocked the vessel out of her hand. Fruits and flowers strewn the ground, but what arrested the attention of this rough pedestrian was the tiny body of a newborn babe which lay among them. A crowd assembled on the spot, and Jankeebae was arrested shortly after by the police, who came to learn that the child belonged to another Brahmin widow, named Mooktabae, who lived in the city in the quarter known as Scindia's ward. The story proved too true, the mother was found and her confession, which followed soon after, left no room for mistake. She said she had been in Benares for three years and had been a widow for five. An intimacy sprang up between Santigar, an "ascetic," and herself, and her position as widow compelled her to hide her shame by first destroying and then plunging her babe into the stream. "Innumerable cases," remarks the correspondent, "of this class occur in Benares, but mother *Gunga* has a breast broad enough to hold the untold secrets of Hindu widowhood."

—"I paid a visit last Sunday," says Major Osborn in a recent letter from London, "to the Positivist school to see what went on there in place of ordinary worship. I was astonished, not, I mean, by anything startling or eccentric in the ceremonies I saw, but at their extraordinary dullness. Comte, as everyone knows, legislated in true French fashion for the entire globe, with Paris as its capital and the residence of the Great Pontiff of Humanity who is to guide the intellectual aspirations of the whole race of men. From these visions it is a somewhat deep descent to be ushered into a small room in Chapel Street, Red Lion Street, ornamented with a few plaster busts and tenanted by about twenty men and

women, several of whom in all probability are not Positivists but attracted like myself by curiosity. The religion of Humanity cannot be said to be flourishing, nor did I wonder at this when I came away from the service. It consisted merely of a long and rather dull lecture on Joan of Arc: The endeavour of the lecturer, of course, was to get rid of what he termed 'the mystic element' in Joan of Arc's character, and to show that her achievements were due principally, if not altogether, to natural nobility and elevation of character. This was a hard thing to attempt, and the lecturer was candid enough to admit that it could not be done successfully. But I never felt more clearly than here, when the attempt was made to treat it as a matter of small account, what a tremendous lever a theistic belief is for the elevation of humanity. This belief, as the lecturer acknowledged, had raised an illiterate peasant girl into the deliverer of her country; had given her a dignity and purity of character which had enabled her to pass unstained through the licence and the crimes of a corrupt Court and a savage camp, had given her fortitude in persecution, and hope and even joy in the agony of a cruel death—and then having said all this the lecturer was compelled to turn round and declare that this belief was a pure hallucination fed by nothing external to itself. If this be not a reduction *ad absurdum* I should like to know what is. It seems to me as reasonable as to say that a dinner eaten in imagination only will refresh the body as much as a material one eaten in the regular way."

—A contemporary thinks "an European" good grammar. How about "an youth"? The same sound follows the article.

MONDAY, JULY 26.

—A contemporary says: "Red tape when used as clothing for meanness is a very scant garment. The acting Governor of Madras has taken to wearing red tape, and his character is getting exposed. We read in the Madras papers that the Rev. Mr. Warlow, one of the Cathedral Chaplains, applied through the Lord Bishop to ask the Government to order a supply of new cloth belts to the Cathedral peons as those now in use are "disgracefully shabby." The reply of Government is: "In the several resolutions of the Government of India authorising the supply of furniture, &c., for churches, there is no allusion whatever to the supply of cloth for peons' belts. If the Cathedral congregation therefore desire to provide belts for peons they should be required to meet the charge."

People see things differently. The meanness here seems to us on the side of those who asked to be relieved of this burden. Has it really come to this, that a Christian congregation must petition Government to pay for peon's belts? We have here an example of the demoralizing effect of Government patronage in religious matters.

—*Indian Statesman*: "No more fortunate event could have happened than the withdrawal of Mr. Plimsoll's Bill by the Ministry, as it is sure to awaken a state of feeling in the country that will ensure the immediate success of his efforts on behalf of the unhappy class of men in whom he takes so humane an interest. The country will forgive Mr. Plimsoll's indignant outburst—that he "was determined to unmask the "villains in Parliament who "were sending our sailors to certain death." He will apologize of course for language so unparliamentary, but it will have done its work, and bring the damnable trade of underwriting rotten hulls to an end."

TUESDAY, JULY 27.

—*Bombay Gazette*: "Considering how much Society demands of us in India, it appears a little grievous she should return us so little. We sacrifice on her high altar, suffering all the time nearly as many disagreeables as the worshippers of Baal thought proper to inflict upon themselves, but Society remains ungrateful, and is marble to her devotees; as white, as cold, and as senseless as that Bosom of the great Mrs. Merdle—the incarnation of Society, according to Dickens. When we patiently endure, as duties we owe to Society, the post prandial horrors of *burra khanas*, the cruel vagabondage of morning calls, the rheumatic, apoplectic, and dyspeptic tendencies of the game of Badminton with afternoon refreshments, and the formidable figures of our fashionable tailors and milliners' bills, the least, we think, that Society might do in return for the ardour of our devotion would be to pass some social laws—which she could well do—with the purpose of adding to the general comfort and convenience of those over whom she presides."

—The Railway authorities intend, it is said, to open the new line from Trichinopoly to Madras for traffic

on the 1st proximo. The construction of this line commenced in 1872.

—*Gazette*: "The worshippers in the Holy Trinity Church, Sonapore, and St. Peter's, Mazagon, were reminded that Sunday was the festival of St. James the martyr, by the appearance of the officiating priests in crimson stoles."

Are we to understand that James, son of Zebedee, wore a crimson stole? Is this what is called 'a fisher's coat' in the Gospels?

—*Deccan Herald*: "A local correspondent tells us that the well-known Pundit Dāyanand Saraswutt Swamy of Benares, who arrived in Poona a month ago, and resides in Sett Bhickardas's garden, is to preach all this week in condemnation of idolatry in Bell Baug, Boodhwar Peit. The learned Pundit proves from the Vedas and Shasters that worshipping of images is strictly prohibited by the Hindu sacred writings. Numbers of Brahmans attend these lectures, and hold private meetings in the Pundit's defence. We hope that the lectures may lead many in Poona to see the folly of worshipping images, and be the means of leading them in the divine path."

—The Secunderabad paper says:—"The case of the Crown versus Richard Henry McDermott, an inspector of H. H. the Nizam's D. P. W., and George Regel, a pleader in the local Courts, was tried by Col. R. G. Jones, Cantonment Magistrate on Thursday, both the accused having surrendered to their bail. The circumstances out of which the charge arose are as follows: On the 17th May last, the Rev. H. W. Russell performed the marriage ceremony at Trimulgherry between McDermott and Miss Regel, daughter of the 2nd accused; prior to the ceremony both the accused had sworn to and signed the usual declaration that there was no impediment by kindred or alliance to prevent the marriage, knowing at the time, that the intended bride was the sister of the deceased wife of the other contracting party and that by the laws of the Church of England such marriage was illegal."

The defendants in the above case pleaded guilty to the charge of wilful misrepresentation, and were sentenced to a month's imprisonment and a fine of Rs.200 each.

—*Deccan Herald*: "The Health Officer's report for the first quarter of the year 1875 was laid before the Bombay Municipal Corporation on Wednesday last. The report is a very unfavourable one; it shows that this has been the most unhealthy year since 1870, and that the mortality of the city of Bombay has been steadily rising since that date. Several of the members of the Corporation very reasonably urged that the Health Officer should have attempted to give some reason for the increased death-rate of the town, but this he had entirely failed to do. There has been a steady increase in the number of deaths by typhoid fever, measles, cholera and all diseases which are brought about by breathing an impure atmosphere."

"It is no wonder that people going to Bombay from the purer air of Poona take cholera or typhoid fever and swell the death-rate of the presidency town. A very melancholy case occurred last week. The only daughter of the late Dr. Narayan Dajee had been in Poona for a long time before her father's death. She had been sent here for her education, but on the death of her father she was taken to Bombay on Monday last. On Wednesday, probably while the Municipality were talking of the health of the town, this little girl was seized with cholera and died after a few hours' illness. It is very probable that the same foul air, which caused the father's death by typhoid fever, sent his only daughter so speedily after him by cholera."

We should like to know if the proportionate mortality is really greater in Bombay than in Poona.

WEDNESDAY, JULY 28.

—Another conflict has taken place between the Shiahs and Sunnis of Teera, in which the Shiahs have been victorious, having received aid from Koorum.

—*Indian Church Gazette*: We regret to say that the news from England of the Bishop of Bombay's health is not encouraging. The tumour is said to have gone too far for an operation with any prospect of success, and something like the announcement of the failure of all treatment is anticipated before long.

—From the 1st to the 15th instant, 130 patients suffering from cholera were admitted into the Civil Hospital at Surat. Of these, 37 were reported to have died.

—There has been a demonstration against foreigners at Chinkiang. It was suppressed by the interference of the Mandarins.

—The *Friend of India* thinks the system of house visitation not the best, perhaps, for Zenana work, so little instruction can be given in an occasional visit. It says: "We believe it will soon be

superseded, to a great degree, by a school system. There are schools already in existence attended by Hindoo girls of the class that is reached by house to house visitation. One such school, we know, conducted by an excellent lady belonging to one of our Zenana Missions, and we believe she has usually an attendance of about fifty. It is believed that no great difficulty would be experienced in getting a sufficient attendance at such schools, if care were taken to locate them in very retired situations."

—*Overland Mail*, July 9: More than a million francs have been subscribed in France for the Toulouse inundated districts. 6,000*l.* has been subscribed in London.

Advices confirm the telegraphic report of the loss of 14,000 lives by earthquake in South America.

The charge against Col. Baker is not to be removed from the Surrey Assizes to the Court of Queen's Bench.

The Beecher-Tilton trial has ended in the dismissal of the jury without a verdict—nine were in favour of Mr. Beecher, three against.

Such scenes as those at Cucuta are almost too sensational to set down with other news. The quiet of our home columns, in contrast with such an account as this from Gramalala, Arboledas, Cucutillas, and Cucuta, where the greatest destruction by the earthquake took place, verily frightens us into a belief that English news must be flat, stale, and unprofitable. Yet this earthquake story is almost too fearful to write about. Buildings reduced to ruins; men and women, the living crushed among the dying praying for help; indiscriminate plunder going on by lawless Spanish cut-throats; the Lobotera volcano completing the horrors of the time by shooting out balls of fire and molten lava, desolating the coffee-fields and setting fire to the city ruins; the panic-stricken people flying and leaving unburied dead to breed worse horrors, and thousands of the injured to die of fever and lockjaw. This is the awful picture we have to place in comparison with the unpretending records of our own history.

On Monday, July 5, the Court of Queen's Bench sat for the last time. It then (says the *Times*) closed its long existence of at least 1,000 years, for it is curious that just that period has elapsed since the time when the King, in the person of Alfred, first exercised its high jurisdiction over all magistrates and superior judges.

The *Correspondencia* has an article upon religious toleration, in which it says that the State religion of Spain will continue to be Catholic, and the State will pay the clergy. "No Spaniard," the *Correspondencia* adds, "will be interfered with on account of his religious acts or opinions, provided they are consonant with Christian morality."

A most alarming panic occurred at Messrs. Sankey and Moody's great meeting last night at Cambridge Hall.

The hall was densely crowded more than an hour before the time appointed for the commencement of the service, but still thousands upon thousands kept arriving only to find the doors closed against them. Mr. Moody commenced the service nearly an hour before time. A hymn had been sung and a prayer offered up, and Mr. Moody was engaged in reading the 51st Psalm. Suddenly the whole of the immense audience were startled by the place being forced, and by seeing that thousands of people were endeavouring to rush into the building. A great noise of violence and shrieking was heard, and, as a riot was threatened, Mr. Moody told the ushers to depart from the usual rule and allow the people, as many as could, to stand in the aisles. The doors having been opened thousands ran in, and hundreds began to rush up into the galleries. In the meantime a fear had seized some among the many who had crowded into the inquiry-rooms, which are situated underneath the platform and galleries, lest the crowds of people above should fall down upon them. Many were trying to get outside, but Mr. Moody announced that it was of no use, as there were thousands in the rooms underneath and all round the buildings, and he also said if those underneath would not leave violence must be met by violence. It would be of no use people fainting either, for they could not be got out, so that all must remain where they were. The panic now reached its height. Numbers of women, in spite of all remonstrance, rose to try and get out, and numbers had to be kept in their places by sheer force. Mr. Graham, one of the chief stewards, now came to the rostrum, and said that if people would not now keep themselves calm the committee could not be responsible either for the safety of the building or for the people inside. After about half an hour's delay the overwhelming crowds were got out, and some extra number accommodated, and the service proceeded. No casualty occurred beyond a number of people fainting. Mr. Moody announced

that he was sorry to hear that that two ladies who were there the other day were now no more. One dropped dead after having gone out of the hall.

—There are 5 or 6 deaths by cholera daily in Bombay.

—The *Advance*, June 10: "Nobody who was acquainted with Dr. J. P. Thompson supposed that he could reside any where long without saying and doing something to the point, and that effectively. Nor is it any surprise to learn that his late residence in Berlin has furnished him an opportunity for saying words there which have reached the ear of the rulers of the land, and which are likely, without any of the adventitious aids of official diplomacy to affect profoundly the policy of the Empire. Some three years ago Dr. Thompson, then as now in Berlin, prepared for prince Bismarck a digest of laws and usages in the United States concerning the administration of church affairs, and their relations to the civil government. This compend has since been published in this country under the title, "Church and State in the United States." Bismarck, so it is reported, on reading the section referring to the legal status of churches among us, exclaimed, "Here is the way out of our difficulties. Now I see how we can set the churches free, and yet have a hold upon them by the law, so as to prevent their becoming a power dangerous to the state." The important principle in the matter referred to is that, in the United States, churches stand before the laws like all other corporations in respect of the holding and administration of property,—local corporations, which must have lay trustees, elector or appointed in number and form as prescribed by law, and restricted as to the amount and income of their property. This manuscript synopsis of American ecclesiastical law was sent by Bismarck to Dr. Falk, the cultus Minister, with a letter requesting him to note especially the above named features for future use. And now it appears that a recent ecclesiastical bill brought before the Prussian Parliament embodies almost a copy of the statutes in some of our States. And why should not nations learn from each others' experiments and experiences?"

—Same: "Major D. W. Whittle is still in Memphis engaged in evangelistic work. Thousands attend his meetings nightly in the Exposition Building. Mr. P. P. Bliss who assisted him for about ten days, and saw the beginning of the "times of refreshing," has returned to Chicago. The fact that Major Whittle served his country faithfully in the National army, and did duty even in Memphis, does not seem to detract from his usefulness. His presence acts like a wonderful re-agent in bringing together and into working union most dissimilar elements. The result is an unprecedented revival movement."

—The *Advance* publishes additional extracts from the Rev. C. D. Helmer's Essay on the Religious Newspaper: "But the religious journal is not primarily a business enterprise any more than a church is, or a theological seminary, and therefore it is not at liberty to resort to such measures as may be forgiven in a secular print. That money is required to perform its work is clear enough, and that its management is a very important part of its affairs is equally unquestionable. But all that is subordinate to its one grand end and aim, just as the finances of a church are subordinate to its spiritual interests. It may avail itself of the pecuniary advantage of circulating respectable advertisements; but it is morally bound to protect its readers against humbugs, against unsound business ventures that serve the world or the devil in the livery of heaven, and against those God-and-mammon sort of men who believe that godliness is profitable chiefly for pious swindling. In short, no other course except that of righteousness is tolerable in such an evangelizing agency as this, and it is at least questionable whether the popular method of swelling the subscription list by tempting bribes in the shape of premiums is consistent with the character and purpose of the religious journal."

THURSDAY, JULY 29.

—*Madras Mail*: "It may interest the adherents of the Rev. W. Taylor in this Presidency to read the following extract from a private letter from him, which was received by the mail last night. Mr. Taylor writes from Newton Abbot, Devon:—"It was arranged when I consented to take the Superintendship of the Bombay and Bengal Mission, that as soon as I could man the work sufficiently, I should take furlough and visit my family. It will be eight years next September since I saw my family, and I will not see them till after September. I return to India next year, but not to arrive till the fall, perhaps in October 1876. But for my family, I should not go to America at all. I would much prefer to return to India at once."

—Of the *Stuart Hahnemann* lost on the 14th of April ten days out from Bombay, the *Bombay Gazette* says: "Several of the masters who went over her did not hesitate to say they considered her a dangerous ship, for they calculated that, being so heavily sparr-ed, and all iron rigging, which had to be worked by the donkey engine, if the vessel met with sudden bad weather, she must either capsize or have her masts blown out of her; and the masts seem to have been too strong to give way."

She had 7 yards on each mast and carried 13,637 bales of cotton. 39 lives were lost. Three months and a half have elapsed since the wreck and we only now hear of it, by telegram.

—The *Khedive* with English Mails left Aden for Bombay yesterday, 2½ p. m.

A millions of francs (£40,000) has been subscribed in all France in aid of the sufferers by the floods. The damages are estimated at 300 millions of francs.

—*Deccan Herald*: A most extraordinary story has reached us from Sattara, showing what goes on unseen and unheard of by society in India. The poor prisoners in the cells at Sattara are without a book of any kind and have a very miserable time of it. A corporal was on guard over the cells, and being a humane man he gave a prisoner some tracts and books which he had been himself reading. The poor prisoner was very thankful for them and read them greedily. The chaplain, however, came and visited the prisoner, and was much displeased when he saw the books. He carried off all the books, and one of them he sent to the commanding officer, who forwarded it to the sergeants' mess with an order that it should be burnt, which order was carried out in the presence of the sergeants who were off duty. The book had been lent to the corporal by a young gentleman whose name was written on the blank leaf. A correspondence is going on now on the subject, and no doubt the case will be properly inquired into. We may mention meanwhile that all the books and tracts had been purchased at the Tract Society, and that the offending book is entitled "The King's son, or Billy Bray." Comment on such a case is useless as it speaks for itself. We should think that no one had a right to take away and burn a book belonging to another person, even if it were a book worthy of such treatment. There is something very revolting to English justice in this story. *Punch* might substitute soldiers for his agricultural labourers in the cartoon containing the Sultan of Zanzibar's advice to Mr. Disraeli. There are other slaves besides those of Zanzibar and East Africa.

—*Athenæum*: "MR. LONGFELLOW contributes a poem to the already overbulky literature having for its subject the American Centennial. When the news of the battle of Bunker's Hill was spreading through the States, it appears that a Mr. Nile composed, by the flickering light of a camp-fire, a song, entitled, "The American Hero," which, though as popular in Washington's time as "Die Wacht am Rhein" amongst the Germans during the Franco-Prussian war, has since then utterly passed out of men's minds. However, the song is to be reprinted, set to the old music, and will form an item of the avalanche of "poetry" which is beginning to descend on the heads of enthusiastic Americans."

—*Indian Statesman*: "The cholera at Lower Mahim has subsided in the locality where it was actually raging, but it still prevails in Bombay, Mazagon, Upper Mahim, and Bandora. Many are suffering from choleraic diarrhoea which, if not attended to may lead to fatal results. Dr. Weir again visited Lower Mahim on his return from Worlee, and has given stringent orders to Mr. Inspector Thompson to take every precautionary measure to prevent the disease from spreading; disinfecting powder and carbolic acid are being freely sprinkled under the immediate superintendence of the Assistant Inspector Mr. Pinto; and in addition to this, the place has been smoked for the last two days with large quantities of dammed composition."

FRIDAY, JULY 30.

—The population of Italy is 26,801,154. Of these 19,553,792 are unable to read and write.

—W. Webb, Senior Magistrate, has decided that although firms may pay rates through their representatives, they may not vote in municipal elections.

—£10,000, the surplus of the sum subscribed for the wounded in the Franco-German War, is lying idle at Coutts's.

—*Bombay Gazette*: "A curious phenomenon frequently met with in the Indian Ocean, the real cause of which has not yet been ascertained, is the existence, off Ma'abar, and certain spots along the Coromandel Coast, of vast mud banks, and of tracts of mud suspended in the sea, wherein many kinds of fish find abundance of food, immunity from much

disturbance in the surrounding element, and a place in which to breed. The exact cause of the existence of these large tracts in the sea wherein mud remains in solution is still a mystery, but at any rate the tracts are so smooth that even during the height of the south-west monsoon, vessels can run for shelter into their midst, and once there are as safe as when inside a break-water."

—A native paper in Yokohama, called the *Nichi-Nichi Shimbun*, contains the following observations on the death returns which show the evil influence of the Buddhist priests:—"It has lately been ordered in this *Fa* (Tôkiô) that, on the occasion of any death, an account shall be sent into the authorities of the cause, and the methods of treatment employed by the doctors. But there are many people here who take no heed of doctors when they are ill, and who are content to leave their case in the hands of the Buddhist priests, fearful that they would offend the gods by resorting to such remedies as medicine, &c. There are many who leave the world in this way, and some even in our neighbourhood. As such people were never placed under medical treatment, the doctor cannot send in the required statement, so that the only thing obtainable would be a return from the priests of the number of prayers or offerings made to such and such gods, concluding with 'in spite of this he died.' Will this answer the purpose?"

—Deaths last week, 408. This is 95 above the mean for that week.

—Fall of rain in Byculia 42 inches.

—The earthquake in S. America is considered the most terrible of the last two centuries.

"In the hour of destruction, when men and women were praying for relief and mercy, others who had escaped immediately began an indiscriminate pillage, searching the ruins for treasure, and in many cases robbing the dying and dead. The desire for plunder was so great in some instances that the robbers murdered persons who were caught in the falling timbers, and who could not extricate themselves, though only slightly injured. The vaults of the banking-houses were penetrated, and large sums of money stolen. 'The thieves were monarchs of the ruins,' said a correspondent. Then, to add to the horror of the calamity, the Lobotera Volcano suddenly began to shoot out lava in immense quantities, or, as a correspondent writes 'it sent out a mass of molten lava in the form of incandescent balls of fire into the city.'"

—The progress of Cholera at Simla has been checked.

Miscellany.

—Sarah Robinson, the Soldiers' Friend; continuation of the account by Jane Ellice Hopkins;

In 1867 we find Sarah Robinson working among the Wiltshire militia. This was by far the roughest work, needing high Christian courage and the noble faith to which "all things are possible" to undertake it. The men, 700 strong, mostly drawn from the lowest of the people, were billeted in twenty-eight public houses, or any wretched out-house, into which the publican's conscience would allow him to thrust them, thirty-six messing in an old corn-house with an earthen floor, and a great puddle at the doorway. They thought it wonderful any lady should come into such a place for them. After Miss Robinson's visit, the sergeant would get a brush and brush her clean from the potato peel, sawdust and cobwebs. Another billet was a loft over a donkey stable, and just as she succeeded in gaining the attention of the men, a prolonged heehawing from beneath would effectually put a stop to her most earnest appeal. We doubt whether the Apostle Paul himself could have contended against such odds.

But the worst billet of all was the Bear, a public house, where forty-three men were lodged, their mess-room a large loft reached by a ladder from the open yard. She says:

"I had been twice but could only get a few men together; so one day I went when they were all at dinner and announced that I would come and talk to them in ten minutes' time. On returning, great was my dismay at finding the loft empty; presently a man came up to say that the others had sent him to ask if I would come into their sleeping-quarters and I should find them all there. I asked if he thought they meant to listen quietly. He did not know, only they had sent him to fetch me. So I followed down the ladder across the yard to another ladder where the sergeant met us and asked the man what he was about. I answered for him and the sergeant advised me not to go as these men were probably up to some nonsense. I paused and reflected that to refuse would be to shut myself out of the billet for the future; so I determined to go up, telling the sergeant that the men should not say I refused to go where I was asked. The sleeping-quarters were two large lofts opening into each other, all the men were there, some cleaning their rifles, most lying on their beds smoking. When I appeared,

there was a laugh and some rather uncivil remarks. I said at once, "Now, my lads, you have asked me up here, and I expect you to behave yourselves; I'll stand no nonsense from any man; so those who don't intend to listen quietly would better leave the room."

Finding all silent, I began to tell the story of Gadara, standing in the doorway between the rooms, so that all could hear. I never had a more interested audience,—the episode of the mad pigs always enchants the Wiltshire mind. They thanked me after I had done, and asked if I could bring some pictures another day. This I promised to do if they would allow the men of another billet to come up too. So next time I had both lofts full for an hour's lecture on the Pilgrim's Progress with diagrams. After that the Bear was tamed and it was quite a pleasure to go there.

The last day was terrible work, getting these men away when disbanded, half of them drunk, and almost all with more money than wit; the streets swarming with sharpers and women ready to relieve them of their surplus cash. Miss Robinson was about in the streets from half past six in the morning till late at night; on all sides were men fighting, drinking, or lying on the ground like pigs; but a large number she persuaded to go off quietly and sober, often to the great thankfulness of mothers and wives, who had come to look after them, but could not get them away. She says:

A fine sergeant and corporal of the guards, who were down, recruiting, seemed much amused at my efforts to get some of the men into the train, so that I spoke to them a little giving them my soldiers' tracts. One of their recruits said, "That's Miss Robinson, the lady that has been keeping us straight in our billets;" their manner changed, and they both came up afterwards to thank me and say Good-bye.

By this time Miss Robinson's interest in the soldiers and their wives was becoming officially recognized. Her name appeared in the parliamentary Blue Book on military education, as lecturing to the troops. In nearly every garrison commanding officers gave most courteous permission for the use of regimental lecture-rooms and schools, her lectures being announced in regimental orders and reported by the army schoolmasters in their monthly returns. Aldershot was the most difficult of access, owing to the very strict camp discipline necessarily maintained among so large a body of troops; but as Miss Robinson's work became better known, and its influence on the men more fully appreciated, all hindrances were removed, and with the sanction of the Generals in command she is free to lecture throughout the camp. Indeed a distinguished general officer bore public testimony at a large Exeter Hall meeting, to the "very great work done in the army by Miss Robinson, of Guildford"; he did not hesitate to say that she was the mainspring of the temperance movement, and that to her they were indebted that temperance men were enrolled in more than a hundred regiments. He hoped many of the ladies present would begin labour in this sphere, for it was work especially adapted to them. He believed that he might state Miss Robinson's experience that she had everywhere been received with the greatest courtesy, cordiality and gratitude by the British army.

And all this good and true work done under the pain of a spinal complaint which would be sufficient excuse for lying all day on the sofa; done in the depression incidental to a malady which makes hopefulness impossible; done with a tortured body, cased in steel, and never knowing ease; while over the graves of many a one who had full health and strength might, in old Gurnall's words, be written, "Here lies a man who never did God an hour's work in his life." We know not how it may strike our readers, but we know nothing more humbling to our own laziness in the past, more stirring to do more bravely in the future than this divine strength made perfect in a woman's weakness, the power of God visibly resting on one compassed with infirmities.

From the commencement of the work Miss Robinson was a total abstainer, but she had been led to attach more and more importance to total abstinence, partly from her dire experience of the evils of drink, and partly from the strong conviction (right or wrong) of the men themselves that it is difficult for a man to be a Christian in the army except as an abstainer, so great are the temptations of the public house and the bad company it involves, to a soldier who as a rule cannot marry and have a home of his own, and who during some hours of the day is the "idle man who tempts the devil." Miss Robinson never puts the pledge in the place of the Gospel; in her own words "It is the laying aside the weight." "Running the race" is quite a different thing; but in hundreds of cases she finds that total abstinence has prepared the way for conversion.—*Advance*.

—Orissa Baptist Mission Report; Cuttack:

Among those who have finished their course on earth, and joined, we hope, the general assembly and church of the first-born above, is Babu Sudanunda Jacheck: he died May 8th, 1874, aged fifty-five years. He was the son of Rama Chundra Jacheck, one of the early converts of the Mission, and the second set apart as a native minister. At the time of his father's baptism, though only a boy of eleven years, Sudanunda was most violently opposed to it, threatened either to hang or drown himself should it take place. However better thoughts prevailed, and he himself, through sovereign grace, became a disciple of Christ, and was baptized Nov. 1st, 1835. He was elected

a deacon of the Church in 1845, which important office he filled—with the exception of an interval of a few months—with satisfaction to the members of the church up to his death. Though the subject of many imperfections, and at times sorely tried by ungodly members of his household, he was in many respects an exemplary christian. He was humble, soberminded, and devout: delighted in prayer, in searching the scriptures, and the services of God's house. He filled various Government offices: e.g., clerk in the Collector's office, Deputy Magistrate, Assessor of Taxes; and latterly, having retired on a pension, that of Honorary Magistrate. He gained in each department the confidence and good will of his superior officers, and was respected by natives of all classes. His end was marked by acquiescence in the divine will, confidence in the atoning sacrifice of Christ, and expectancy of the rest and bliss of heaven.

Ram Das, assistant native preacher, is another of the departed. He died at Khoordah, January 1st of this year, just eighteen years from the day of his baptism, having been baptized in Calcutta by Mr. Stubbins, January 1st, 1857. We copy from an account written by himself in Oriya the following concerning his conversion:—"I, Ram Das, in 1853 was in the service of E. A. Samuells, Esquire, then Magistrate of the Alipore Jail, Calcutta. Seeing on a table a Bengali Bible, I took it up and began to read. Mrs. Samuells observing this came near, and inquired if I could read. I replied, Yes. She then with great joy gave me the book, and instructed me; thus I first obtained the life-giving book. In 1854 I left Calcutta and came to Pooree. I went many times into Jagannath's temple, and resolved to test Jagannath. This I did in various ways: having insulted the god, I remained all night waiting for some sign of his displeasure. Receiving none, I in my heart despised it, and yearned after eternal life and the religion of Christ. In 1856 I again accompanied Mr. Samuells to Calcutta; and going among the christians learnt much from them of the religion of Christ. I began to argue with idolaters, and to feel that I could not longer remain among them. My mind was much exercised about publicly confessing Christ. Through the favour of God, I heard that Stubbins sahib had come to Calcutta. I therefore got the permission of my master, and was baptized by Stubbins sahib January 1st, 1857." After referring to his getting his family to join him without much difficulty, he notices his going into the N. W. Provinces with Mr. Samuells during the mutiny. We have heard him say that while there he used to accompany his master to the cutcherry, and stand behind his chair with a loaded revolver. He went with Mr. Samuells to England in 1860. Soon after his return to India, he applied and was received as an assistant preacher. With a few exceptions his course has been a consistent one. It would doubtless have been more so had his second wife proved a better helpmeet; her influence occasionally affected his usefulness. Though not equal as a preacher to some of his brethren, he had a good knowledge of the word of God, and was fond of expressing his thoughts in writing. He was a man of business habits, and kept a record of almost every thing he did in connection with his work. He had not been in good health for some time before his death. When out on a tour with Mr. Bailey and Shem Sahu, he became worse, and returned to Khoordah on his way home. Here the summons arrived; and, surrounded by a few christian friends, he departed this life looking for the mercy of our Lord Jesus Christ unto eternal life.

—The Christian; Manchester Young Men's Meeting:

Our meeting was started more than five months ago by Mr. Henry Drummond, and has gone on without a single break every night since. At the present time the average attendance is eighty but on some nights very much greater. We have to thank God that not one night has passed since December without some of the audience remaining to inquire earnestly as to the way of salvation.

—During the preset revival, the policemen of Liverpool have been sharers in the blessing. Quite a number of the ordinary constables, besides members of the river police and fire brigade, have been led to decide for Christ. A committee has been formed, composed exclusively of policemen, who are working away with much success, endeavouring to induce their comrades in the force to attend the young men's meetings where so many have been blessed. A Bible-class for policemen only is held in a small hall in the centre of the town once a week, with the most gratifying results.

Selections.

MR. PEARSALL SMITH.
(From *Signs of our Times*.)

For some years past Mr. and Mrs. Pearsall Smith have occupied a prominent position in America and on the Continent, as writers and speakers upon the Higher Christian Life. Their Oxford Conference in 1874 was considered to be remarkably successful; but it has been exceeded, in point of attendance and widespread interest, by the present Convention at Brighton. Mr. Pearsall Smith is a wealthy merchant of Philadelphia, and about forty-five years old. His religious experience some years ago was described by him at the Brighton Convention last week as follows:—

Converted to God while riding in a railway carriage one day and reading His Word, the same day as my beloved wife was converted—she also by reading the Word of God—the next day

I AT ONCE BEGAN TO TELL THE GLAD NEWS to the sailors on the coast. God has led me on with great joy to tell the story continually, always keeping the position of the lay evangelist. In the midst of this work, while loving the Gospel, and spending much of my life in preaching it, there were remaining corruptions in my heart. I felt that while I hated these things, many of those to whom I preached might say, if they only saw my heart, "Physician, heal thyself." "Take Jesus to save thee from the indwelling power of thy sins." There was one subject in particular against which I had a very great prejudice. I felt that the teaching of sanctification was a very great mistake. I always feel tenderly towards those honest and godly men who, because of their longing for the Word of God, feel called upon to maintain certain opinions. If they are mistaken as to what we are intending to teach, I lay it down to our own imperfection of statement. By God's help, I hope never to quarrel with any one who differs from me on these subjects. But while preaching against it, and while writing against it, I suffered more and more from the cause of indwelling sin. But one day

ONE OF MY SERVANTS SAID TO ME, "Mr. Smith, when I ask God in the morning to keep me from sin from moment to moment, must I expect to sin?" What should I say to him? I had made provision for the flesh in the thought that sin was a necessity. I knew not what to say to him. I could only say, Trust God. But it sent me to my closet, and there on my knees I said, "O God, what is the truth about this?" In that moment there flashed upon me a truth which has made all the difference to my life. It first came home to me that Christ was my shield, and that every moment I should hold that shield up between me and sin, it would quench not some but all the fiery darts of the evil one. It seemed to be so simple, and I went into my ordinary occupation, saying, "Jesus saves me; I will trust Him each moment." When the circumstances which before had brought me under condemnation occurred, I found myself putting Christ between me and temptation. As I lived thus I found victory when I upheld the truth. When I did not I failed. Every month I have lived since that time it has been more complete—has that habit and attitude of placing Christ between myself and sin. This, however, is only the negative side; I could say much on the positive side; of how the Holy Spirit became my comfort; of how God taught me to walk in communion with Him; and how His word became so marvellously illuminated; and how He gave me much joy because I myself was—shall I use the word—a believing believer, and no longer an unbelieving believer.

FELLOWSHIP-CLASSES, LIVERPOOL.

In October last we formed a fellowship-class, to draw the working-men nearer to God, and nearer to each other, and to train them for usefulness in the district. This class has steadily increased, and now it numbers upwards of 160 members, who meet at half-past six every Saturday night, and spend the first hour in a singing practice. At half-past seven the fellowship-meeting begins with prayer, reading a portion of Scripture, followed by a short address. The men offer up prayer, and then the meeting becomes an experience meeting; and it is delightful to hear these dear men speak of the work of grace in their souls.

We have a similar class for women on Monday evening, which numbers about 120 members. Both classes increase every time they meet, and another meeting is held at Christ Church for young men, which is attended by upwards of 100. Hence in the district of Christ Church alone, we have nearly 400 people banded together in the fellowship of the gospel.

The members become earnest workers, and reach their fellow-workmen in the factories, the docks, the warehouses, the streets, and in their homes, and try, by their example, and by their zealous efforts, to reclaim them from vice and misery.

Their spare time is devoted to visiting in the district; and we are organizing a plan by which every household will be brought under the influence of the movement. Other districts are adopting the plan; and, should it become general, the aspect of church work will be completely changed.

In the neighbouring district of St. Matthew's about 300 have been gathered into classes, and an earnest work is going on. The young men are hold-

ing meetings in the cottages and cellars of the working-men, and the elder children in the Sunday-school are useful in other ways. About twenty of our own boys have taken a cellar in one of our worst streets, where they hold prayer-meetings for the young, under the direction of their teacher. They pay the rent and light the room, and fit it up at their own expense, and scour the street every evening to get other lads in.

We have been too often charged with coldness and formality in our work, but there is no reason why we should not infuse new life into it, and become the very soul of a religious impulse, founded on the pure and evangelical truths of the Word of God. Our dear people give their experience in the words of Holy Scripture, and encourage each other to live near to the Saviour. This is the more cheering, because only a few months ago they were living in sin and grovelling in intemperance, but now they delight in the experimental parts of the Word of God, St. John being their favourite writer. The Scriptural basis of our fellowship classes may be found in the following passages:—John iii. 16; Rev. xxii. 17; Mal. iii. 16, 17; 1 John i. 7. We have a fellowship-box which is divided into two compartments; the weekly contributions in one are applied to the relief of sick members or of those who are out of employment; and the money from the other is spent in purchasing tracts for distribution among the working classes.

The movement is creating great interest in Liverpool, and many attend our meetings with a view of introducing them into other districts. The evangelizing meetings held at the Victoria Hall by Mr. Moody have done us good service since February, and our fellowship movement bids fair to be of inestimable benefit to the Church, by quickening her spiritual life, and calling forth her activity in reaching the masses through the working-men. What has been done in one district may be done in others. Christians of different denominations attend our meetings, and we feel that we are one in the fellowship of the Spirit, and in the bonds of brotherly love.

Liverpool. John R. D. Colston, Missionary.

THE WORK AMONG THE YOUNG MEN OF BELFAST.

SINCE the visit of Messrs. Moody and Sankey to this town, the young men have been greatly quickened and stirred up, and both here, amidst the teeming population of this centre of industry, and in the country districts for a considerable distance round, they have been labouring for their Master with the most glorious results, and with the seal of his approbation resting on their work. Three young men, representing respectively the Presbyterian, Methodist, and Episcopalian Churches, visited one locality to proclaim Christ's gospel. They sought preparation for their work by wrestling with God for the spirit of prayer, and while they were yet calling, their prayer was heard and answered, and they were enabled so to present Christ to the hearts and consciences of the people, that a great multitude believed. As many as eighty waited in some of the inquiry-meetings, and nearly all who remained to seek went away with the joy of those who find.

An inquiry-meeting being announced for the succeeding day, for an hour only, and confined to those who were anxious, the place was so crowded that admittance could hardly be obtained; those most pressingly anxious to be spoken to had to be gathered into another place, and as many as fifty professed to lay hold on Jesus. With a larger agency and more time, twice that number might have been reached.

On a return visit to this place, with similar blessed results, I met an old man, who seemed near eighty years of age, and on asking him if he could trust in the Saviour, he grasped my hand, and, with an eye that sparkled through grateful tears, he said, "Thank God, I can, sir. Since your last visit here, I have been trusting in Christ as my Saviour." He was one of a group of nearly twenty inquirers to whom I had spoken at the previous visit (all of them men) who had professed to accept Christ.

But perhaps the most interesting feature of the work among the young men are the open-air services. A band of five in number, representing the Presbyterian, Episcopalian, Independent, and Methodist churches, has been formed and presenting, not the creeds, but the cross, they have gone forth with their message to perishing sinners. In a little over a fortnight, more than a hundred and thirty souls at these services have been added to the Lord.

Some of the instances of conversion at the meetings have been cases of thrilling interest. An

intelligent man lingered as an inquirer after a service which had been largely attended. He appeared to be familiar with Scripture truth, but could not personally realize his interest in Christ. He seemed to doubt the possibility of immediate conversion, and thought he must wait till the Spirit would draw him. He was directed to the Saviour, and urged to seek present salvation. He went away, promising to lay his case before the Lord in prayer, and to meet us afterwards at the young men's meeting. When leaving this meeting, the man, who, true to his promise, had come, came quickly across the house, his face shining with the unspoken testimony; and to our joy, he told us he had found the Lord. If time had been given he would have spoken in the meeting.

An old woman, apparently a charwoman, was returning late with her washing in a basket, and hearing the favourite solo, "There were Ninety-and-nine," being sung, she was arrested, and became the subject of deep conviction. She cried out, "Oh that God would take the burden off my heart!" And while prayer was being offered on her behalf, with a cry of grateful praise she seemed to find peace in believing.

The question was asked at one of the meetings, "Does any one want to find Christ?" A poor woman, whose face was bathed in tears, said she did; and, ere long, the sought for treasure was found.

Three young men were spoken to at the same meeting, who surrendered to Christ as prayer was being offered on their behalf.

Two men, under the influence of drink, were passing by, and were arrested by the Spirit. One of them was in great distress about his soul, and he besought one of those who had been conducting the meetings to call and see him the next day.

A mother and her two daughters were seeking the Lord. The daughters first found the Saviour, and the elder of the two exhorted her mother simply to take Jesus at his word. The mother did, and is now at rest in Him.

At the last two meetings twenty-four found the Saviour. And so the work goes on, and while Christ pleads, "Still there's more to follow."

At a service in one of the churches here last week, there were about 150 inquirers, and it is believed that between forty and fifty of them found the Saviour before they left. In another church, on Sunday evening last, nine persons professed to lay hold on Christ as their Redeemer.

A large number of open-air services are being held throughout the town and country districts, with very blessed results. One band of five young men, representing four different denominations, who have linked themselves together for the furtherance of the Lord's work, have been greatly owned and honoured of God. They hold a service every night, and they have not held a single service without meeting with inquirers, and without some professing to lay hold of the Saviour. At some of these meetings as many as from eleven to fifteen were led to decide for Christ, and several of these converts are now trying to do something for Him who has done so much for them.

A sketch of one of these meetings might be interesting. The young men meet upon a vacant space of ground in the centre of a densely-populated district, and commence singing. Meantime the people are congregating round about, and joining in the singing. Then a brief prayer is offered up, another hymn sung, and one of the young men proceeds to tell the simple story of the cross, concluding with an earnest appeal to the people to come to Christ now. Then another hymn is sung, sometimes as a solo, and sometimes by the gathered crowd. Then there may be another one, or perhaps two, short addresses, interspersed with prayer and singing, and the meeting is closed with prayer. As the service is drawing to a close, you may see the evident manifestation of the Spirit's power in the earnest faces of the listeners, many of whom are evidently in deep concern about their souls, and you may see young men and women, as well as old people, bathed in tears. Before the last prayer is offered, sometimes those who wish to be specially prayed for are asked to hold up their hands, and you may see quite a number of hands held up. After prayer, those who wish to be conversed with are asked to remain, and the young men who form the band try to point them to Christ.—*The Christian*.

THESE ARE THE TRUE SAYINGS OF GOD.

There is no difference, for all have sinned, and come short of the glory of God. There is none righteous, no, not one.—Rom. iii. 22, 23.

Dear reader, this is an exceedingly solemn Scripture, inasmuch as it declares that, whatever is man's thought about himself, *all*, without exception, are *alike sinful in the sight of God*. How awful, then is man's condition; for it is written:

"The wages of sin is death;" and "after death, the Judgment."—Rom. vi. 23; Heb. ix. 27.

But God loves and pities man in his ruined state, and this is the proof of His love,—He has provided a sacrifice for sin; as it is written:

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have eternal life."—John iii. 16.

But it may be asked, is there *nothing* which we have to do, to *merit* this blessing? no reformation of life? no good works? Dear reader, listen to the Word God; it is written:

"By grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."—Eph. ii. 8, 9.

And O how free is this grace to *all*! Just as God has declared that *all* are alike guilty before him, so in his boundless grace, He sends this message of love to *all*, and says:

"Whoever will, let him take the water of life freely."—Rev. xxii. 17.

Then turn not away from so gracious an appeal to your heart. *God is for you.* It is for your everlasting good that He thus addresses you. The *present time* is your opportunity to be saved; you cannot reckon on to-morrow. Therefore,

"Behold, now is the accepted time: behold, now is the day of Salvation."—2 Cor. vi. 2.

There is a day coming, in the which if you receive not the gospel, you would give a thousand worlds to hear once more these words, "*Believe on the Lord Jesus Christ, and thou shalt be saved;*" but you will not be able; for it is written:

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thess. i. 7, 8.

Dear reader, remember; God is faithful; whatever He has said, He will accomplish. We think the heavens are steadfast above our heads, and the earth firm beneath our feet; but it is written:

"Heaven and earth shall pass away, but my words shall not pass away."—Matt. xxiv. 35.

"God is not a man, that He should lie; neither the Son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?"—Num. xxiii. 19. (From The Word of Life.)

THE FAULTS OF CHRISTIANS.

"What hinders you from being a Christian indeed, since all the grace of the Gospel is so free, and since you are so sensible that you need it?"

"I think a great many more of us would be Christians," was the reply I received, "if professors of religion were different from what they are."

"That may be," said I; "but you know each one 'shall give account of himself unto God.' You are not accountable for professors of religion, and they are not accountable for your irreligion. Your hard thoughts about other people will lead you, I am afraid, farther and farther off from religion."

"Very likely," said he; "but I can't help it. The members of the Church set such examples that my mind is turned away from religion by them many a time."

"Yes," said I, "the old prophet knew how that was: 'They eat up the sin of my people, and set their heart upon iniquity; they have left off to take heed to the Lord.' That is your case precisely; you seize upon the sin of God's people as if it were bread to you, and then you forget to pray. You have 'left off to take heed to the Lord.' You complain of Christians, instead of praying for yourself. You never pray after finding fault with members of the Church for half an hour."

"How do you know I don't pray?"

"I know by the text I have just quoted, You '*eat up the sin of God's people;*' and for that reason I know that the other part of the text belongs to you. You '*have left off to take heed to the Lord.*' Is it not so? Have you not left off, ceased to pray, since you began to find fault with Christians?"

"Yes, I own it; I am not going to deny it."

"Will you answer me one more question? Has not your seriousness diminished, and your prayerfulness ceased, very much in proportion as you have had hard thoughts and made hard speeches about the faults of Christians?"

"I can't do to that question."

"Then I wish you very seriously to consider whether your fault-finding has not provoked God to withdraw from you the influences of the Holy Spirit? You *do* know that your regard for religion and your attempts after salvation, have never been promoted by your complaining about Christian people. Thinking of their sins, you forget your own, as I have told

you before. You foster in your own heart a spirit of self-righteousness by your miserable and foolish way. I have warned you against it before, and I will now warn you again, if you will permit me. If you will go on in this way God will leave you to your deceptions and your impenitence; you will live without religion, and you will die without it! I beseech you, therefore, as a friend, as a neighbour, as a minister, dismiss your thoughts about the faults of a few—for they are only a few—professors of religion, and seek from God the forgiveness of your own sins, and the salvation you so much need."

I left him; but he never sought me again. Fifteen years have since passed away, and he is still as far from God as ever. Often when I have met him I have endeavoured to draw him into conversation upon religion; but he avoids the subject, and commonly shuns me.

The Holy Spirit would lead us to think much about our own sins. It is a dangerous thing for us to dwell upon the imperfections of others. I never have heard of any mortal on the bed of death apologizing for his irreligion by mentioning the faults of Christians.—*Spencer, (abridged.)*

TELEGRAPHIC NEWS.

London 23rd July: In the House of Commons last night Sir G. S. Jenkinson put a question to the Government relative to the recommendations of the Select Committee appointed to consider the Euphrates Valley Railway project.—Mr. Disraeli, in reply, said he would rejoice if it could be accomplished, but that Government must hesitate before guaranteeing the expenditure of probably ten millions sterling. He believed, however, that such a line would never pay, except for the traffic that would arise from the passage of troops and summer tourists over it.

—Mr. Hardy, replying to a question, said that the term of service of the Cavalry in India would soon be reduced to ten years which period would be retained.—Lord George Hamilton, answering an enquiry, said he preferred not to communicate to the House the despatch embodying the recommendations of the Indian Officers' Compensation Committee till the reply from the Viceroy had been received which, if favourable, the recommendations would be immediately carried out.—With reference to the Burma Question, Lord George Hamilton, replying to Mr. Richard, said the negotiations with the Court of Mandalay were not yet concluded, but that he still hoped that an amicable settlement of the only remaining difference with Burma would be arrived at.—The Russian Reconnoitering Expedition to Turkistan has received homage from the Teking and Merv tribes.—The House of Commons this afternoon was the scene of unparalleled excitement in consequence of Mr. Disraeli having withdrawn Mr. Plimsoll's Merchant Shipping Bill. Mr. Plimsoll vehemently urged upon Mr. Disraeli not to consign thousands to death by the withdrawal of the Bill.—Alluding to the shipowners in Parliament, Mr. Plimsoll said he was determined to unmask the villains who were sending sailors to certain death. On being requested to retract this statement he refused, and presented a protest against the proceedings and immediately afterwards left the House.—Mr. Disraeli then moved that the speaker should reprimand Mr. Plimsoll, and the House finally agreed to afford him an opportunity of apologising, requiring him to attend on the 29th instant.

24th: The following promotions in the Royal Artillery have been gazetted:—Lieutenant Colonel F. M. M. Ommalley to be Colonel; Majors Alured C. Johnson, Cecil B. LeMesurier, John Andrew Price, Augustus Henry King and Richard Roynon Jones to be Lieutenant Colonels; Captains G. B. B. Hobart, William Strahan, and Henry John Francis Shea to be Majors.—Obituary:—General Sir Thomas Holloway, Colonels G. H. Vesey and J. G. Boothby to be Major Generals; Lieutenant Colonel W. J. Bradford to be Colonel. Messrs Alexander and William Collier, who were consigned to Newgate on a charge of fraud at the instance of the London and Westminster Bank, have been liberated on bail.

Paris 24th: The National Assembly adjourns from the 4th proximo to the 24th November.—The proposal of a dissolution of the Assembly has been rejected.

St. Petersburg, 24th: The Telegraphic Conference which was lately held here has adopted the Word rate System for India, the maximum number of letters allowed per word being ten.

London, 27th: Several meetings have been held expressing sympathy with Mr. Plimsoll and denouncing the recent withdrawal of his Merchant Shipping Bill.—The ship *Steuart Hahnemann*, homeward bound from Bombay, capsized and sank on the 14th April. Nine of the crew were saved and thirty-seven lost.—The following:—Reliefs are to embark for India this year:—The Fourteenth Hussars, the Twenty-first Brigade Royal Artillery, the Second Battalion Sixteenth Regiment, the First Battalion Twenty-fifth Regiment and the Twenty-third and Thirty-fourth Regiments.—The Turkish Forces have attacked the insurgents in Herzegovina, and two day's sanguinary but indecisive fighting have ensued.—The Alphonist troops are besieging the town of Urgel. Operations elsewhere are at present suspended.—The heavy rains in the West and other parts of England have ceased and the weather is now fine.

28th: In the House of Commons this evening, the Government will introduce a temporary but thorough-going measure, replacing Mr. Plimsoll's Merchant Shipping Bill which was withdrawn.—This concession is considered due to the pressure of public opinion.—A lock-out has taken place at Oldham in nearly all the mills.

29th: In the House of Commons last night the New Merchant Shipping Bill purposes, for the first time.—The Bill was read for the space of one year, enlarging the powers of the Board of Trade, in order to stop unseaworthy ships from going to sea. Government have promised to introduce a complete measure next Session.—Obituary.—Bishop Thirlwall.

28th: Messrs. Duncan, Sherman & Co., of New York, have failed. Their liabilities amount to about five millions of dollars.

PASSENGERS SAILED.

Per P. and O. Str. *Deccan*, 30th:

FOR SOUTHAMPTON.—Mrs Daniell, infant and native female servant, Mrs Chapman, Lieut-Col and Mrs E. L. Gordon, Capt and Mrs Mathew and infant, Miss Bland, Mr Clutterbuck, Mr Richard, P. Spring, Mr McCann, Mr Gladstone Turner, Mr and Mrs Chadwick, Mr F. B. Ruxton, Mr Charles Harding, Mr H. Lee, Mr and Mrs Hackett, Mrs James Hackett, Lieut-Col and Mrs Huxman and child, Mr W. Tyer, Mrs Bridger and child, M. S. Fitzpatrick and infant, Lieut Buller, Mrs James and three ladies, Mr Wm Gilroy, The Hon R. Drummond, Capt Carr, RA, Mr Wilson Bell, Miss Parrish, Mr Clas Ward, Mrs Saddle, Mr and Mrs South, Mr and Miss Burn, Mrs Spence, Mr and Mrs Kelly and infant, Lieut L. A. C. Cook, Mrs Byford, Mr Rowland and two children.

FOR BRINDISI.—Mr J. F. Harkness, Mr Danell, Mr and Mrs Kempton, Mr and Mrs W. Duthoit, Mr J. M. Rutheford, Col Macneil, Mr H. G. Batten, Mr Newbigging, Lieut-Col Glespoe, Mr E. Fishbourne, Mr J. Falconer, Major Balmer, Mr J. S. Heyman, Mr J. White, Col Brooke.

FOR VENICE.—Dr J. Walker, Col Macdonson, Mr and Mrs J. Barker.

FOR ADEN.—Mr L. O. Come, Mr and Mrs Cranfield and two infants.

PASSENGERS ARRIVED.

Per P. and O. Str. *Geelong*, 28th:

FROM SOUTHAMPTON.—Mr F. E. Gibbon, Captain and Mrs Waudby, Mr and Mrs Cumberland, infant, and ayah, Captain C. S. Walker, Captain Cruickshank, Captain J. W. Heath, Mr Huntington, Mr H. D. E. F. Beebe, Dr F. C. Andrews, Mr A. Forth.

FROM BRINDISI.—Mr Mir, Lieut J. Gibbon, Mr A. Abbott, Mr J. Duffus, Major Trevor, Mr W. A. Smith, Captain Pennzance, Mr J. A. Marcel, Mr G. Masson, Mr H. D. Pearsell, Mr G. Mayer.

FROM VENICE.—Mrs Donohue.

Domestic Occurrences.

BIRTH.

WEATHERHEAD.—July 26th, the wife of the Rev. T. K. Weatherhead, Glasgow Mission Church, of a son.

MARRIAGES.

DR-LA-HOYDE-DUNCAN.—July 20th, at Seetabulder, by the Rev. M. E. Mills, Chaplain, George De-la-Hoyde, Accountant Dalhousie, to Mary Faith Duncan, youngest daughter of Lieut. G. R. Duncan.

GALLAGHER-COLEMAN.—July 22nd, at the Fort R. C. Chapel, by the Rev. Father C. Cook, S. J., Sergeant Patrick Gallagher, Commissariat Department, to Maryanne, daughter of Mr. James, Colman, Mint, Bombay.

DEATHS.

EDINGTON.—July 23rd, at 15, Gunpowder Road, Mazagon, of diphtheria, Mary Ellen, daughter of Mr. Wm. Edington, Travelling Auditor, G. I. P. Railway aged 19 years.

NAPIER.—July 17th, at Simla, Alice Maud, youngest daughter of Lord Napier of Magdala, aged 7 months.

RABY.—July 21st, at Belgaum, Grace Laura, daughter of Surgeon J. Raby, aged 3 months.

Advertisements.

THE INDIAN EVANGELICAL REVIEW.

A Quarterly Journal of Missionary Thought and Effort, No. 9.—JULY. 1875.

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